

slaves. In the chaotic carousal of carnival days, in anonymity, in masks, we enjoy the happiness of the moment. The scorning of authority and of customs belongs to such festival days. But even festival days have fixed dates and a prescribed duration. And even festival days need forms; we can only oppose forms by using other forms.

One step further and the hangover will follow the festival. Disgust will follow dissipation. In the dissolution of order, the longing for new order arises no less urgently. Since man wants both the happiness of the moment and a hold on strict order, he is contradictory in himself. The contradiction is most difficult to understand; therefore, it is easy to accept only one part and overlook or reject the other. The extremists of this third group are called by a friendly name, "individualists," and by an unfriendly name, "nihilists."

Their pedagogical theory refutes itself if it is strictly carried out. The norm may be as elastic as you like, the rule may have ever so many nuances — without the norm all shades lose their meaning. You may concede to the individual as many rights as you like: you cannot free him from limitations and claims.

As individuals we are born, and as individuals we die; as individuals we feel desire, pleasure, and pain. As individualities we are educated by others or else we form ourselves gradually. As individuals we belong to nature; as individualities we belong to a spiritual, objective order. As individuals we are marked by some peculiarity, such as the finger print; we become individualities in so far as we integrate objective orders and adapt ourselves to them. As individuals we are specimens of a zoological species, and we are restrained to the present in space and time. As individualities we are in a potential relation toward the whole of the world, to the past and to the future. Because we are all related to one and the same objective order, it may become the norm, the means and the object of education.

The fourth and last group can be described in fewer words. With them the idea prevails that superpersonal forces — economic, spiritual, instinctive — determine the course of human life. History will follow its course no matter what we try to do. It cannot help matters to offer any resistance. Our will is impotent. We think of action, but we are only the puppets of stronger impersonal forces. By a friendly name we call this group, "the fatalists," and by an unfriendly name, "the indolent." They cannot form a specific pedagogical theory of their own.

If the fatalists are right, we can do nothing but sigh because we are born in such a critical time, and sigh about the new epoch to which this crisis seems to lead.

But if the fatalists are not right, if history is not completely dictated by superpersonal forces, if the future is not finally determined